The Mysteries of God

Belmage

The Mysteries of God

BY

W. J. Delmage

PRINTED FOR THE AUTHOR

TORONTO
WILLIAM BRIGGS

1906

PS8455 .E45M9

INTRODUCTION

AFTER eighteen years of diligent and prayerful study of the Bible, I was constrained, by an influence over which I had no control, to write this poem. I ask the reader to give it his prayerful attention, and to examine closely the Scripture references given to each verse, before casting it aside as a myth. God had a purpose in creating man, and through his foreknowledge of man's fall, had devised the plan of his complete restoration; and although driven out of Paradise on account of his transgression, the door of immortality has stood open through all ages to receive him, if he complied with certain conditions; notwithstanding the fact that the flaming sword (the Word of God) was ever there to guard the way. This is a truth I have endeavored, by the help of the Lord, to make clear to every reader of this little poem. Plain and simple as it is, you may find in it food for reflection.

May God add His blessing. Amen.

W. J. DELMAGE.

The Mysteries of God

I

The song of God's redeeming grace and love divine to man,
Was sung by angels first in heav'n, when He revealed His plan;
The morning stars and sons of God sang glory to His name,
When He the earth's foundation laid, from whence the corner came.

II

God had in ages long before out from His presence driv'n
All those who from their first estate from Paradise had fall'n;
To earth, to wander to and fro, He did assign their place,
Till He devised the wondrous plan of mercy, love and grace.

III

He then came down from heav'n to earth to execute His plan,
And from the dust of earth He made the body of the man;
He breathed into the lifeless clay, immortal life—the soul—
And placed two spirits there within, His temple to control.

IV

Then from the man God took a rib, 'twas bone of Adam's bone,
For He had said it was not good that man should be alone;
The female spirit was the rib, that the Creator dressed,
A helpmate for the man to be, and then He both them blessed.

V

They were the garden of the Lord, the Eden of His love,
And there He placed the evil fruit, their loyalty to prove;
The tree of life was also there, immortal fruit to bear;
'Twas life or death of which they ate—'twas life or death to share.

VI

God placed the evil there to prove if they His charge would keep,
That at the end of days they might a blessing from Him reap;
But in the Potter's hand the clay was marred by him who sought
To equal be with God on high, and with His angels fought.

VII

To show His love, and to reclaim the fallen host of heav'n,
God did command that they should have the six days out of seven,
The garden of the Lord to dress, and multiply the earth,
That at the end each one might have on earth received their birth.

VIII

When God had finished all His work, and man and woman blessed,
He sanctified the seventh day, to be a day of rest;
He then reviewed His work and said that it was very good;
The creature of His image, then, in dress immortal stood.

IX

Then the Creator gave a law, the ages to endure,
And if obedient to that law, 'twould life and peace secure;
But if they ate forbidden fruit, then death would enter in,
For to their Maker they must pay the wages of their sin.

X

This earthly house God gave to man a temple to prepare,
That when the Sabbath rest should come He, too, might enter there;
No longer subject to their will, nor of His threatening rod,
But born anew, both kings and priests, and willing sons of God.

XI

The scene is changed, for, knocking at the garden gate, there stands
The prince who led the rebel host that bowed to his commands;
Familiar was the voice that broke the stillness of the hour,
And woman was the first to yield to his satanic power.

XII

She of the fatal fruit partook, and man with her did sin,
And in their offspring from that hour did Satan's seed begin;
For Satan knew God's word was true, and death they'd surely meet,
And then once more his subjects own, and thus God's plan defeat.

XIII

When woman had by sin conceived, of God's forbidden fruit,
They from His presence thought to hide, and feared their God to meet;
But Adam in the garden heard the voice of God most clear,
And in his nakedness and shame he had to then appear.

XIV

The imputation of his sin he on his Maker laid,
For by giving to him woman she had him thus betrayed;
The woman claimed the serpent had beguiled her and she ate;
And this was the excuse that they but vainly tried to make.

XV

But the serpent he felt guilty and he was very mute,
For the trick he played on Adam he thought was very cute;
But when God to them gave sentence He on the serpent's head
Laid the curse above all others, for he rebellion led.

XVI

Then was the curse on Adam laid, the curse wherein we share,
And all his offspring from that day his sentence still doth bear;
So Paradise was lost to man when death had entered in,
For God would not let mankind live eternally in sin.

XVII

But He foreknew that man would sin, and He had long before
Devised a means whereby His banished He'd once more restore
To Paradise, that they might not forever be expelled
From Him, although against Him they in heaven and earth rebelled.

XVIII

'Twas for the sake of inner man—the soul and spirit blessed—
God cursed the ground and said that it must turn again to dust;
He gave it into Satan's pow'r the body to destroy,
For dust shall be the serpent's meat, destruction is his joy.

XIX

Then from the garden man was thrust, the woman with him, too;
But she was chosen of the Lord a special work to do;
She was the cause of Adam's fall, and now she must restore
The fruit that comes of life's fair tree, to make them as before.

XX

Although the promise then was made, long years must intervene
Before the promised seed should come, and by the world be seen;
For wondrous were the works that God unto the world would show,
That they might comprehend His will and mighty power know.

XXI

When men began to multiply more wicked did they grow,
Till God destroyed them by a flood, and did their works o'erthrow;
He blotted out the seed of Cain, but Seth's He did reserve
To people once again the earth, His image to preserve.

Time.—After the Flood.

XXII

The seed that He had blessed of old, He planted then anew,
But from the inbred root of sin again the evil grew;
It soon became a spreading vine, and evil fruit did bear,
And God's immortal image stood a wreck before Him there.

XXIII

God did His purpose still pursue, to rescue from the grave,
That He might His degenerate plant, both soul and body, save;
He chose a scion for His work, and one who faithful proved,
For He the Lord's commandments kept, and by Him was beloved.

XXIV

Our father Abraham was he to whom the Lord did call,
To make him head of all the race, the chosen race of all;
His seed for multitude shall be as sands beside the sea,
And all the fallen race of man a blessing find from thee.

XXV

'Twas faith the Lord perceived in him that caused Him to admire
The aged patriarch of old, and chose him for the sire,
Not only of His chosen race, but all whose faith in God
Would prove as firm as Abraham's, and bow to kiss His rod.

XXVI

When God commanded Abraham an offering to make
Of Isaac, his beloved son, he did not hesitate,
But as a sacrifice to God he on the wood did lay
His only son at His command, and raised the knife to slay.

XXVII

But the Almighty called aloud and stayed the upraised knife,
And bid His aged servant now to spare the precious life;
For by his faith and works he'd won the right to life's fair tree,
And immortality and life his seed should surely see.

XXVIII

From off the altar Isaac came, God's purpose to fulfil;
To swell the millions of the earth was God's intended will;
And from him came two nations great, but one the chosen seed,
To rule the destiny of earth, and all creation lead.

XXIX

Before the children had been born the struggle did begin,
But God decreed that Jacob should his father's blessing win;
Although 'twas Esau's by his birth, yet for a trifling thing
He did despise and sell his right, the birthright of a king.

XXX

Now God begins His wondrous work, to rescue from the fall,
And bring again to Paradise the lost degenerate soul.
He separates the sons of men in two great separate bands,
And for His portion Jacob chose, and gave him His commands.

XXXI

But we must here record the fact that from the garden came
Two seeds, which grew and multiplied, which look as if the same;
But one God blessed, the other cursed, and now He separates,
And Jacob's seed He loves to bless, but Esau's now He hates.

XXXII

Though Jacob was beloved and blessed, and surnamed Israel,
He must affliction's furnace pass, to learn to do God's will;
And he must into bondage go, that all the world might know
The mercy He ordained of old for fallen man below.

XXXIII

God's promise now to Jacob's seed He shortly must fulfil,
And out of bondage they must come, to serve and do His will;
For they had served a tyrant king in Egypt many years,
But now their groans had reached to heav'n, and God on earth
appears.

XXXIV

On Horeb's mount where burned the bush, lit by a heavenly flame,
The God of Israel appeared and Moses called by name;
And Moses heard the call of God, for loud His voice did sound,
" Put off thy shoes from off thy feet, for this is holy ground."

XXXV

He then proclaimed himself the God of Abram and his race,
And that He came to liberate His people from disgrace;
And Moses must to Egypt go, their freedom to demand,
That they might serve their father's God in Canaan's promised land.

XXXVI

Then Moses with the rod of God to Egypt did proceed,
Commissioned by Almighty God His chosen race to lead;
Till He had opened wide the door by judgments most seve
And taught the nations, small and great, His name on earth to fear.

XXXVII

Those judgments were for precepts sent, and as memorials stand;
They're written in the book of time by God's eternal hand;
And could we but the lesson learn and shun the evil way,
We might escape as Israel did when He went forth to slay.

XXXVIII

For now the greater judgments came upon the evil race,
And from it dates the history of God's redeeming grace;
For all who did in Him believe and on His word rely,
Did His salvation see that night, when death had passed them by.

XXXIX

But on the door of every home the blood must there be seen,
The blood of the unblemished lamb, to guard the lives within;
For all who did not God believe and place the ensign there,
Should surely meet the fate that night that Egypt's sons must bear.

XL

But Isra'l trusted in the Lord and did His word obey,
And girded stood with staff in hand till midnight passed away;
When God did then their camp pass o'er, that He might further prove
Their faith in Him to save from death and rescue from the grave.

XLI

When that great judgment hour had passed, and Egypt mourned
their dead,
God's servant Moses from the land the Hebrew nation led;
A fiery pillar and a cloud did guide them day and night,
While liberty to serve the Lord was now their chief delight.

XLII

Now, we must here recall the fact that death o'er all had reigned,
From Adam until Moses came, excepting one who gained
The Paradise that Adam lost, and he a witness stands,
That life immortal could be gained by keeping God's commands.

XLIII

Through death's dark valley Enoch walked three hundred years with
God,
But he did not its shadows fear, nor yet its threatening rod;
The law of life in Christ his God did free from death and sin,
And then the gates of Paradise gave way to let him in.

XLIV

The flaming sword that God hath placed to guard the entrance there,
Stands ever ready drawn to slay, so traveller, now, beware;
If on thy garments there be found one spot or stain of sin,
Be sure the sword will find you out before you enter in.

XLV

On Enoch's garments not a stain or spot of sin appeared,
For he had to his heavenly guide an earthen temple reared;
And God did pass him by the sword and through the gates ajar,
Where sin or Satan could more his spotless garments mar.

XLVI

Now, while the gates were still ajar, the Lord from heaven came,
And chose the Hebrew for Himself, and on them placed His name;
He gave the laws that would ensure them life forever more,
And free them from the curse of death, the curse that Adam bore.

XLVII

He led them through the wilderness and gave them angels' food,
And there before their face each day in cloudy pillar stood;
The waters of the sea arose in mountains on each side,
And stood in reverential awe before their heavenly Guide.

XLVIII

No sound of clashing waves was heard, no echoes from the shore,
No giant breakers roared their heads, but death-like silence wore;
They bowed to meet their Maker there, and at His word stood still,
While through that mighty pathway trod God's chosen Israel.

XLIX

But soon the sound of chariot wheels and shouts of war were heard,
And far upon the distant shore a war-like host appeared;
There Egypt's war-clad army came, their first-born to avenge,
And in that ocean death-trap there those hell-born fiends did plunge.

L

But marshalled on the battlefield an ancient warrior stood,
With banner floating on the breeze, high o'er the towering flood;
Its ancient standard still He held, which never was displaced,
Nor yet the ensign that it bore had ever been defaced.

LI

Then soon the shout of victory rang out far o'er the main,
For Pharaoh and his hostile band had by the Lord been slain;
Their shroud was now the ocean wave, the silent deep their grave,
While Israel sang the blessed song of God's great power to save.

LII

Then one triumphant song of praise re-echoed o'er the sea,
"To Thee, O Lord, our hearts we raise, salvation is of Thee;
A habitation we'll prepare, a sanctuary, Lord,
Established by Thy hands to stand, according to Thy word."

LIII

Then from the scene of death they turned their journey to pursue,
And to the former scenes of life forever bade adieu;
And now to Canaan's land they steer, with Moses in command,
Still guided by the pillared cloud and God's protecting hand.

LIV

God's purpose in the choice of men to them was yet unknown,
Although in wisdom long before He laid the corner-stone;
From Jacob's quarry it must come, a temple to prepare,
A habitation for the Lord, to dwell forever there.

LV

No tool or chisel shall deface Thy glorious temple, Lord,
But from the quarry it must come, according to Thy word;
Although the builders vowed that they God's temple would prepare,
They did not yet perceive that they would in its glory share.

LVI

For to reveal to them the fact God told them to appear
At Sinai's mount before Him there, that every one might hear;
And from its summit God did speak, while mantled with a cloud,
And all the people heard the voice that echoed long and loud.

LVII

"If ye My covenant will keep and My commands obey,
Ye shall a priestly kingdom be forever from this day."
And all the people answering said, "All God's commands we'll do,"
And thus their covenant with Him they did again renew.

LVIII

Then Moses wrote within a book the covenant of God,
And altar, book and people, too, he sprinkled o'er with blood,
Confirming all God's righteous law, that it was just and good,
And he that did transgress that law, that soul then guilty stood.

LIX

The soul that sinneth it shall die, which is the second death,
To all transgressors of the law, for so the Scripture saith;
But by the inbred root of sin, which came by Adam's fall,
The body dies, but now the law brings death unto the soul.

LX

But if obedient to the law it would a blessing prove,
And free them from the curse of death and rescue from the grave;
Then man immortal life would see and Paradise regain,
When God's appointed Sabbath came, His image still retain.

LXI

Now God foreknew that man would err and from His law depart,
And that in after years, when men would from their evil heart
Say, "Moses wrote the law for man, and though 'twas very good,
God never spoke a word to man, nor on Mount Sinai stood."

LXII

In order to expel the doubt, by some vile wretch conceived,
God called to Moses to come up, so do not be deceived;
For seventy elders with him went, as witnesses for God,
That Moses entered in with Him within the fiery cloud.

LXIII

And Moses tarried forty days, and while with God alone,
He saw Him with His finger write upon two plates of stone,
All His commandments and His law, which He to Moses gave,
As a memorial to prove His covenant to save.

LXIV

Yea, it was more: it was a law ordained of God to save
Men's lives, and disannul the sentence that to man He gave,
When he from Eden's garden came, that they might still retain
The temple of His image here and Paradise regain.

LXV

And by it God will judge the world, the great as well as small;
And by it we will stand approved or by it we must fall;
For if God's temple be defiled by any act of sin,
To death eternal it must bow, corruption to begin.

LXVI

But in that cast-off garment sleeps the mortal life, the soul,
That shall awake again to life and reach its heavenly goal;
The spirit that went up to God shall at His word appear,
Clad with a phantom, earth-like form, the soul, its comrade here.

LXVII

If all our hope was in this life most wretched should we be,
For then the soul would still sleep on to all eternity:
Although the clay was marred by sin while in the Potter's hand,
From it a vessel He will make, before His face to stand.

LXVIII

Another vessel it will be from what was then designed,
When first the Potter took the clay and moulded out mankind;
For then no flaw was in it found, no spot or stain appeared,
Until upon the wheel of time by Satan it was marred.

LXIX

Now these are ways the Lord devised to "bruise the serpent's head,"
And rescue from his hand and power the living and the dead;
Although God's temple they defiled and must corruption see,
Those banished sons He once expelled shall in His likeness be.

LXX

But all the loyal sons of God who kept their first estate,
When Satan and his angels fell, will meet a different fate;
They've waited long to see their day, but as the end draws near,
The tree of life will bear its fruit and they'll on earth appear.

LXXI

All God's commandments they will keep, for they are His elect,
Whom He foreknew and pre-ordained His temple to erect;
From the dry bones of Israel a remnant will arise,
And win the glory of the race, immortal life the prize.

LXXII

Their fathers vowed that they would build the temple of the Lord,
But they were of the fallen host and could not keep His word:
For while encamped at Sinai's mount they from the Lord did stray,
And made themselves a molten god and unto it did pray.

LXXIII

They bowed before a god of gold and sacrificed thereto,
Though they had made a solemn pledge all God's commands to do;
But when from Sinai Moses came God's law he did maintain,
He ground their molten god to dust and had the rebels slain.

LXXIV

He then ascends the holy mount, God's mercy to invoke,
For all transgressors of the law that had the cov'nant broke;
He prays that God would them forgive; if not, then that his name
Be blotted from the written book that from His hand had came.

LXXV

But God did not blot out his name, but gave him this command,
To go and lead the people on to Canaan's promised land;
And those who had transgressed the law and did their cov'nant break,
Their name alone He would blot out and from life's record take.

LXXVI

God's angel then went forth to guide them to the land of rest,
A land where milk and honey flowed with earthly comforts blessed;
But He no more in presence stood within the pillared cloud,
To guard them as before they sinned, when Egypt's sons pursued.

LXXVII

When many years had passed and gone and all that sinned were dead,
The angel opened up the way and through the Jordan led
The mighty host of Israel—the children of the race
Whom God had honored with His name, to take the Gentiles' place.

LXXVIII

To rear a temple here on earth that should forever stand,
Wherein He might forever dwell and all His works command,
Was what the Lord desired to do, when Jacob and his race
Were from the sons of Adam made the Lord's peculiar choice.

LXXIX

But Isra'l from the Lord did stray, His law they did not keep,
And all the judgments it contained they surely then did reap;
The people chosen of the Lord from all of Adam's race,
Now like a broken vessel stood, a wreck before His face.

LXXX

The law that God ordained for life proved fruitless to restore
The vile, degenerated plant that fallen nature bore,
To that immortal Paradise, Empyrean of heaven,
That the Creator had decreed the creature should be given.

LXXXI

Instead of life and length of days, God's judgments came severe,
And war and bloodshed filled the land, till stout hearts ached with fear;
Although by prophets they were warned of their impending fate,
God's messengers they heeded not until it was too late.

LXXXII

For death and evil surely came upon the Hebrew race,
While other nations rose in power to occupy their place;
But faithful to the promise made, the Lord of heaven stood,
To give to those who kept His law eternal life and good.

LXXXIII

Eternal life! What does it mean? Will some good parson tell?
Is it to live a spirit life, in the unknown to dwell?
Is it a secret of the Lord that He will not make known,
While we, His creatures, day by day strive for that life to own?

LXXXIV

Nay; it is something that Almighty God made known to man,
When Paradise was opened to receive the heavenly van,
That took Elijah from this evil world of sin and strife,
And crowned him with the heritage of an immortal life.

LXXXV

Go search the history of man, the records of the past;
Do they not tell us of the time when mortal men were blessed
With immortality and life? Showing His wondrous plan,
To rescue from Satanic power the fallen race of man?

LXXXVI

The sentence that was placed on man when first he had transgressed
Was disannulled and could not stand, so he with life was blessed;
He passed victorious over death and triumphed o'er the grave,
And evermore can sing the song of God's great power to save.

LXXXVII

This blessed life and length of days God offered Israel,
If they would His commandments keep and learn to do His will;
But they rebelled against His law, for sinful flesh was weak,
And could not in its pathway tread, or for its blessings seek.

LXXXVIII

The mission of the law had failed, and then the nobler plan,
Devised in ages long ago, before the world began,
Must be employed to save the life of Adam's fallen race,
And give again to them the power to reach lost Paradise.

LXXXIX

For man was growing old in sin; the Sabbath day drew near;
The fourth day of his work was done, its sunset did appear;
The Hebrew's day had passed away, while blindness on them fell,
For from life's pathway they had turned to serve and worship Baal.

XC

But still within the Hebrew fold a few there yet remained,
Who had not bowed the knee to Baal nor yet God's name profaned;
Firm was their faith that He would send a ruler and a king,
Then righteousness and peace would reign and death would lose its sting.

XCI

Now when the fulness of the time, the dispensation came,
That should fulfil the days of man and his allotted time,
God's word to woman was fulfilled, for at His word she bore
The fruit that could redeem the word and life again restore.

XCII

In order to redeem the life God pre-arranged the plan
That He, the woman's seed, should die and give His life for man;
And when the sacrifice was made, redemption was complete,
For then the head of Satan lay a trophy at His feet.

XCIII

Why should it take so great a price the debt of sin to pay,
As body, blood and life of one who never went astray?
The secret here we must repeat, and for the cause we turn
To Eden, where our parents sinned, and there the lesson learn.

XCIV

God placed the tree of knowledge there—the woman with the power
To bring forth good and evil fruit; but in the evil hour
She disobeyed the Lord's command and soon she brought to birth
The fruit of him who caused their fall, to people here God's earth.

XCV

Then man became degenerate; in sin he was conceived,
Inbred by nature by his birth, from her who was deceived;
Without the cleansing power which God imparted to his mate,
Man ever lived to multiply the evil that he ate.

XCVI

But woman, who was given as a helpmate for the man,
Responding to her calling and to the Almighty's plan,
Was in His hands the instrument through whom redemption came,
When the tree of life had yielded its fruit in Jesus' name.

XCVII

This Jesus, the Redeemer, was of woman earthly made,
Under the law of purity and yet without man's aid;
This gave to Him a nature and a body pure within,
Without the carnal nature and the curse of inbred sin.

XCVIII

The purity which Jesus in humanity possessed,
Was God's gift bestowed on woman to cleanse the seed He blessed:
He thus prepared a body for the spirit placed within,
Which was Michael the archangel, to conquer death and sin.

XCIX

He had overcome the dragon when war prevailed in heav'n,
When the serpent and his angels were out of heaven driv'n;
And now He takes the earthly form from her who was beguiled,
To fit it for God's temple here, a temple undefiled.

C

From Abram's seed God made a choice of Jacob and his race,
Through whom He would reveal the plan of His redeeming grace;
Rejecting Esau for his crime because the right he sold
To be the father of the King and Saviour of the world.

CI

So from a Hebrew maiden came this pure and holy Child,
To war against the beast who had God's temple here defiled;
The mighty weapons of His strength were faith in God and prayer,
And by these overcame the world, the devil and his power.

CII

Upon the battlefield was heard no cannon's deafening roar,
Nor yet the sound of clashing arms steeped in each other's gore;
But still and silent was the fight within the human soul,
Until humanity had gained the victory and goal.

CIII

The goal was reached on Jordan's banks, for, while with God in prayer,
The Holy Spirit like a dove on Jesus rested there.
This was God's gift of Christ to man, by which He did combine,
And make the mortal life and man immortal and divine.

CIV

This heavenly gift, this life divine, that Jesus then received,
Could never be of woman born, nor yet by her conceived;
'Twas but the change of which He spake when He was here on earth,
The mystic union, Christ the seal, and called the second birth.

CV

The subject for the sacrifice we now have here complete,
Who is to pay the debt of sin, and death and hell defeat:
And with its keys He will unlock the prison gates of hell,
And loose the prisoners that are bound within that dismal cell.

CVI

The path of life He will reveal and show His kindred race,
That straight and narrow is the path that leads to Paradise;
And all who gain an entrance there must enter through the door
That He now opens free to all, forever ever more.

CVII

Jesus hath said: "I am the door and Shepherd of the sheep,
And for the sheep I give my life, who will my sayings keep;
My sheep will hear my voice and come, and they will follow me,
For they shall live in endless life to all eternity."

CVIII

Take now the bread of life and eat, the bread that Jesus gives,
Which is His flesh to bear the curse that we may ever live;
For as in Adam all must die and then corruption see,
So now in Christ all may have life and immortality.

CIX

The grave can never praise the Lord nor celebrate His name,
Neither can those who sleep in death His full salvation claim;
Those sheep are of another fold, yet they His voice shall hear,
And with the resurrected life will then with Him appear.

CX

Death is God's greatest enemy, the last He will destroy,
And also him who was its cause; then man shall life enjoy;
And to accomplish this great work the life of perfect man
Was made a sacrifice for sin and ends redemption's plan.

CXI

Come, saint and sinner, view the scene presented now to view,
For it was here God gave His son a sacrifice for you;
For God the Father then withdrew the Holy Ghost and power,
That He might die a sinner's death and save thee from that hour.

CXII

'Twas then He cried, "My God, my God, why now forsak'st thou
Me?"
While bowing down His head He died upon the cross for thee.
Redemption then from inbred sin was full and free to all
Who would the Lord's commandments keep and for salvation call.

CXIII

He then descended into hell, the bars of death to break,
That He might cause the sleeping souls in Hades to awake;
For if He did not enter there the tomb would ever be
The slumbering place for all the dead through all eternity.

CXIV

But Christ has risen from the dead, the first fruits from the grave,
And has become the source of life, and now has power to save;
And every soul that slumbers there shall hear His voice and wake,
But all will not in that great day of endless life partake.

CXV

The resurrection of our Lord brings now the day of grace,
Wherein the Lord fulfils His word to Abram and his race;
For Christ, the promised seed, has come, all people here to bless,
When God's appointed Sabbath comes, if they His name confess.

CXVI

The Gentile beggar at the gate of the rich man—the Jew—
Who had no hope in God on earth, now into favor grew;
For angels raised them from their bed of poverty and shame,
To Abram's bosom, whence the light of their salvation came.

CXVII

The Olive, wild by nature, was then grafted in with Jew,
And thus became an heir through faith, if they continue true; ,
The law of Moses was removed and nailed upon the cross,
Yet if they sinned against the law 'twould end in certain loss.

CXVIII

Although the letter was removed the substance it contained
Still had dominion over all, long as the life remained;
And Jew and Gentile, both alike, must now accept the plan,
That God has here ordained on earth to save the life of man.

CXIX

They can obtain it now by faith, repenting of their sin,
If they show forth God's holy law upon the heart within;
For what the law could never do, God has now through His son
Abolished death and granted life, if for the prize they run.

CXX

But Judah stumbled at the stone that God in Zion lay,
And would not have Him as the rock, foundation stone and way,
But through his stubborn, selfish will, in blindness still remains,
A cast-off vessel and a wreck, a victim to death's claims.

CXXI

And the proud Gentiles make their boast that they are Israel,
And all the promises of God He will in them fulfil;
Forgetful that they, too, have erred by making death the goal,
Where God will this vile body change when He gives back the soul

CXXII

In this they have committed sin, which God will not forgive,
For they shall also be cut off—there can be no reprieve;
The angel now is on the way the Gentiles to destroy,
So now, ye lost and squandered tribes, arise and sing for joy.

CXXIII

The Gentiles' fulness is at hand, their race is nearly run,
And soon there'll be another wreck whose life-work here is done;
The sceptre now they must give up, submit to God's decree,
For Babylon the great must fall, and never more shall be.

CXXIV

But in the *debris* of that wreck God has a people still,
The remnant of the ten lost tribes, now surnamed Israel;
Although their bones are very dry, without one hope of life,
They shall in wedlock now be joined and be the wedded wife.

CXXV

Blow, heavenly zephyrs, on these bones and cause them now to shake,
That they may from the dead arise and from their slumber wake;
Cause them to hear the midnight cry, Behold the bridegroom's near,
That they may then with well-filled lamps be ready to appear.

CXXVI

Ye blessed spirits from above, foreknown as God's elect,
The kingdom now He gives to you, His temple to erect;
The garment spotted by the flesh, which all did here despise,
Will be the trophy ye shall bring for an immortal prize.

CXXVII

Long have ye waited for your day, but now the time is near,
For earth and heaven new to come, and the millennial year;
The old shall have to pass away and leave the very few,
The remnant that shall still remain God's image to renew.

CXXVIII

We know not, Lord, from whence we came nor what our end shall be,
Whether we shall by life or death bring glory then to Thee;
But, Lord, prepare us for that day and for the coming storm,
That soon shall make the nations shake and all the world alarm.

CXXIX

For Satan like a lion comes in great and mighty pow'r,
With all the instruments of death, God's vineyard to devour;
And those who were by him deceived and left their first estate,
Will be the fuel for the fire, for death will be their fate.

CXXX

But those who will the victory gain o'er that vile pit the grave,
Shall in God's temple still abide and soul and body save;
For God will this vile body change by an immortal birth,
And give the seal of Christ, the life, to this new heav'n and earth.

CXXXI

The conflict that will put to flight the author of all sin
Is Armageddon, as you'll see, and God is sure to win;
He'll bind the Dragon with a chain and shut him up to dwell,
A prisoner for a thousand years within a prison cell.

CXXXII

Then from the heavens shall descend our Saviour, Christ the Lord,
To rule and reign upon the earth, according to His word;
The marriage of the Lamb will come, the Sabbath day begin,
And for a thousand years there'll be no sorrow, death or sin.

CXXXIII

His Church, His virgin bride, will rise to meet Him in the air,
Clad in terrestrial garments bright, and join in wedlock there;
Then Paradise will be restored, God's will be done in earth,
And all the sons of God "elect" will get their promised birth.

CXXXIV

Now, when our Lord begins His reign, He will His promise keep,
For He will call unto the dead and wake them out of sleep;
He'll give His saints their spirit birth, for they will now obtain
Celestial bodies as His gift without a spot or stain.

CXXXV

But judgment here awaits the dead who had no hope in God,
For they must now at once appear, they cannot shun the rod;
They'll have to meet the Judge's charge and into prison go,
And live not for a thousand years, to pay the debt they owe.

CXXXVI

Now this will end the six days' work and bring the day of rest,
That God had promised to His saints, the seventh day He blessed;
Then praise will take the place of prayer and peace will reign on earth,
Until the millions yet unborn shall here receive their birth.

CXXXVII

Come, brother, join with me in hope that we may then remain
To share the blessedness of life and of our Saviour's reign;
Let not death's shadows keep thee back, but turn thine eyes and see
That death is not the road that leads to immortality.

CXXXVIII

We may not enter into life eternal to remain,
But we may share the blessedness of the millennial reign;
And at its close, when Satan's loosed, if we then faithful prove,
We shall receive immortal life, a life he can't remove.

CXXXIX

Satanic rule will then be short, for God will soon remove
Rebellion from the universe, and to creation prove
That He has pow'r in heav'n and earth, together with the Son,
To do according to their will, long as the ages run.

CXL

And those who yield to Satan's power shall then and there be slain,
And shall be numbered with the dead, though short will be their pain;
The angel will proclaim the end, "Time shall no longer be,"
Then with the keys of death and hell Christ will all prisoners free.

CXLI

The resurrection of the dead, the second, not yet past,
Will free all souls from Satan's pow'r, and end God's plan at last;
Then Satan will be "one alone," forevermore to dwell,
A roaming spirit shorn of power, just where I will not tell.

CXLII

And he will have to bear his shame and still a prisoner be,
Without a garment to clothe him through all eternity;
He cannot then disturb the peace of an eternal rest,
And every creature will be safe within the fold at last.

CXLIII

Come, all ye people, now give ear, ye great as well as small,
The seventh angel sounds aloud, O listen to his call;
The mysteries are now revealed, the end we soon shall see,
Then come, my brother, take your choice, what will your future be?

SCRIPTURE REFERENCES

Verse

1. Job. xxxviii. 4, 5, 6, 7.
2. Rev. xii: 7, 8, 9.
3. Gen. ii. 7.
4. Gen. ii. 18, 21, 22; v. 1, 2.
5. Gen. ii. 8, 9, 16, 17.
6. Gen. ii. 3, 15.
7. Gen. i. 28; ii. 3; Ex. xx. 9, 10.
8. Gen. i. 31.
9. Gen. iii. 3.
11. Gen. iii. 1, 2, 3, 4, 5.
12, 13, 14. Gen. iii. 6-15.
15. Gen. iii. 14.
16. Gen. iii. 17, 18, 19.
17. 2 Sam, xiv. 14.
18, 19. Gen. iii. 15, 17, 23, 24.
21. Gen. vi. 5, 6, 7, 8. See geneology of Seth.
22. Gen ix. 1-9.
23, 24. Gen. xii. 1, 2, 3.
25. Rom. iv. 3, 11, 12, 13.
26, 27. Gen. xxii. 1, 2, 9, 10, 11, 12, 16, 17, 18.
28, 29. Gen. xxv. 21, 22, 23, 31, 32, 33.
30. Gen. xxviii. 10-15; Deut. xxxii. 7, 8, 9.
31. Gen. iii. 15; ix. 25, 26, 27; Mal. i. 2, 3.
32. Gen. xxxv. 9, 10; xlvi. 2-7.
33. Ex. ii. 23, 24, 25.
34, 35. Ex. iii. 1-10.
36. Ex. iv. 20, 21, 22, 23.
37, 38. Ex. xii. 1-30.
39, 40. Ex. xii. 1-30.
41. Ex. xii. 51; xiii. 21, 22.
42. Rom. v. 12, 13, 14.
43. Gen. v. 22, 23, 24; Heb. xi. 5; Rom. viii. 2.
44. Gen. iii. 24.
45, 46. Rev. iii. 8; Deut. vii. 6; xxx. 15, 16.
47, 48. Deut. viii. 2, 3; Ex. xiii. 21, 22; xiv. 21, 22.
49, 50. Ex. xiv. 9, 23-31; Jude iv. 5.
51, 52. Ex. xv. 1-21.

Verse

53. Ex. xvi. 1, 10.
54, 55. Isa. xxviii. 16; xi. 1-5.
56, 57. Ex. xix. 1-9.
58. Ex. xxiv. 3-8.
59. Gal. iii. 10; Gen. iii. 17, 18, 19.
60. Deut. xxix.; Heb. ii. 14, 15; iv. 4.
61. 1 Pet. i. 20.
62, 63. Ex. xxiv. 1, 9, 10, 11, 18; xxxi. 18.
64. Isa. xxviii. 18.
65. Mal. iv. 4; Rev. xxii. 14; Rom. vii. 1; 1 Cor. iii. 16, 17; xv. 50.
66. Psa. xxx. 3; xlix. 14, 15.
67. 1 Cor. xv. 15-19; Jer. xviii. 4.
68. 1 Cor. xv. 37, 38; Jer. ii. 21.
69. 1 Cor. iii. 17; 2 Sam. xiv. 14.
70. Rom. viii. 29; Dan. xii. 12.
71. Isa. lxv. 9, 22.
72. Ex. xv. 17; St. John viii. 23, 44; Ex. xxxii. 3, 4.
73. Ex. xxxii. 20.
74, 75. Ex. xxxii. 31, 32, 33, 34.
76. Ex. xxxiii. 2, 3.
77. Num. xiv. 30-35; Jos. iii. 14-17.
78. Isa. lxv. 22, 23.
79. Isa. xxiv. 5, 6.
80, 81. Rom. vii. 10; Deut. xxx. 15-20.
82. Cor. xxvi. 14-20.
83, 84, 85. 2 Kings ii. 11.
86. Gen. iii. 19; Isa. xxviii. 18.
87. Deut. xxx. 15, 16; Acts xv. 10.
88. Rom. vii. 9, 10; 1 Pet. i. 19, 20.
89. Rom. xi. 25.
90. Luke ii. 25-32.
91, 92. Gal. iv. 4, 5; Eph. i. 9, 10; Gen. iii. 15; St. John i. 14.
93. 1 Pet. i. 18, 19, 20.
94. Deut. xx. 19; Gen. iii. 6, 15, 16.
95. Psa. li. 5; Gen. iii. 17, 18.
96, 97. Gal. iv. 4, 5; Matt. i. 18.
98. Heb. x. 5, 6, 7; Jude ix.; Deut. x. 21; xii. 1.
99. Rev. xii. 7, 8, 9.

SCRIPTURE REFERENCES—Continued

Verse

100, 101. Gen. xxv. 29-34; Luke i. 26, 27.
102, 103. Luke iii. 21, 22.
104, 105. St. John iii. 6, 7, 16, 17.
106. St. John xiv. 5, 6; Matt. vii. 14.
107. St. John x. 7-15; viii. 51.
108. St. John vi. 51; 1 Cor. xv. 22.
109. Isa. xxviii. 18, 19; St. John x. 16.
110. 1 Cor. xv. 25, 26; Heb. ii. 14, 15.
111, 112. Isa. liii. 4-9; Mark xv. 34.
113, 114. Matt. xxvii. 59, 60; 1 Cor. xv. 20, 21.
115. Gal. iii. 16; Heb. iv. 3-9.
116. Luke xvi. 19-22; Eph. ii. 11-22.
117. Heb. xi. 7-32; Col. ii. 13, 14.
118, 119. Rom. vii. 1; 2 Tim. i. 9, 10.
120. Rom. xi. 25; ix. 31, 32, 33.
121, 122. Oba. 10-16; Jer. iv. 7.
123. Isa. xiii. 1, 9-13; Rev. xviii.
124. Micah v. 3, 7, 8; Ezek. xxxvii. 11; Isa. lxii. 2, 3, 4.

Verse

125. Ezek. xxxvii. 9; Matt. xxv. 6-10.
126. Isa. lxv. 8, 9, 22; Matt. xxiv. 22; Jude xxiii.; Rom. viii. 29, 33.
127. Dan. xii. 12; Isa. xxv. 9; x. 16-23; 2 Pet. iii. 13.
128. Job xxxviii. 3, 4; Rev. xi. 18, 19.
129. 1 Pet. v. 8; Rev. xii. 12; Jude 5-25.
130. Isa. xxxviii. 17, 18, 19; Phil. iii. 20, 21; Rev. vii. 4.
131. Rev. xvi. 16; xx. 20.
132. Acts i. 11; Rev. xix. 7; xxi. 4.
133, 134. 1 Thes. iv. 16, 17; 1 Cor. xv. 40, 44.
135, 136. Rom. xx. 5; Heb. iv. 3, 4.
137, 138. Isa. xxxviii. 18; Rev. xx. 7, 8.
139, 140. Rev. xx. 1, 2, 3, 9; x. 5, 6.
141, 142. Acts xxiv. 14, 15; Rev. v. 13; 1 Cor. xv. 21, 22.
143. Rev. x. 7.